

OBSERVATIONS

On a PAPER Intituled,

The Declaration of the Lord Petre

Upon his Death, touching the PLOT:

In a LETTER to His Most Sacred MAJESTY.

BEING

A Full Answer thereunto.

Whether the Above-mentioned Paper were drawn up, or so much as ever seen, Considered, or signed by the late Lord Petre, there is much Reason to doubt: As because it is drop into the World Unfinished, and it can scarce be supposed but if that Lord of his own accord had a mind to have made a full Answer to the Plot, he have de-

signed, and left it to some other good Protestants, that they might have been able to Publish it, to be his proper Voluntary Act. And whereas it purports to be Address'd to his Majesty, 'tis yet Printed neither by his Majesties Printers, Nor with any Signification of his Royal Command or Permission, which to publish a private Letter Directed to His Sacred Majesty, is I conceive highly Presumptuous, & dly. Tis only said to be Printed by T. B. for R. Maud, whereas there is no such known Bookseller; which much implies that those that Midwif'd this Declaration into the World, were themselves half either Afflained or Afraid to Vouch it.

All which being premis'd, and Submitted to the Consideration and Chastisement of Authority, if it should prove a Forgery, since the thing is now publick, & may by the Confidence of its Expressions inveigle Weak Readers into too good, that is a most false & groundles opinion of the Innocency of the Church of Rome in Point of Loyalty, which seems to be the Grand Scope of the Pamphlet, I hope it will neither be unsafe nor unpleasable to offer a few modest Remarks upon it. Which that it may more fairly be done, I shall faithfully Recite the whole Paper (in Paragraphs) Verbatim.

The Letter.

May it please Your Majesty,

I Give my self the Hopes that your Majesty will pardon this Presumption of a Dying but Dutiful Subject, in giving you the trouble of this short Ac-

count and Declaration of myself, by which, in the first place, I offer to God my Heartie Prayers for your Majesties Long Life and happy Reign, with all the Blessings of this Life, and Eternal Happiness of the next.

Observations.

As to those Prayers for His Majesty, I shall only Note, That if this Paper and these Prayers are real, Then the Dying Lord appears not to have been in the way of the same Religion with many Learned and Leading Roman Catholick Priests of Ireland, (even since his Majesties Reign and happy Restauration) For I find they had great Scruples of Conscience about Praying for his Majesty, Nay utterly denied to do it. And for Evidence hereof, I shall produce a Witness of their own, No worse man then Father Peter Walsh a Franciscan Fryar, who in his Book, Intituled, *The History of the Loyal Formulary*; Printed 1674. Fol. 706. and 707. Assures us, That at their Popish National Synod held at Dublin in the year 1666. (the like of which, he says elsewhere they had not held since Q. Marias days) He himself propounded this very matter to the Fathers to be Debated, and pray'd a positive Decree in the Point, Saying:—*But he knew MANY CHURCH MEN Omitted to pray in publick at their Altars for the King, that is, at all so much as for his Spiritual Welfare; yea some, for example, Father Dominick Dempsey a Franciscan (Esteemed a very Grave and Holy man, and therefore a Leading Person), and Father Long the Jesuite, asserted, That because the King was out of the Roman Catholick Church, it was not Lawful to pray for Him AT ALL; or at least not publickly on any other day in the year than Good Friday, nor then in particular for Him, but in General only, that is, forasmuch as he was Comprehended amongst the great Generality of Infidels; or of Jews, Mahometans, Pagans and Hereticks, for whom altogether the Church Prayed on Good-Friday, as being Anniversary of that Day wherein our Saviour Dyed for all the Children of Adam in general; Nor yet then, or so to pray for Him with-*

out some further Qualification and Restriction of what we should Beg of God, or wish from Heaven to Him, that is, To Pray only for what concern'd the Spiritual Welfare of his Soul, and therefore only to Pray for his Conversion to the Roman Catholick Church, but not for His Temporal Prosperity in this World, until He be a true Member of the only true Chnrc. --- Thus far the very Words of Father Walbes Testimony of the plenual Doctrine of those Holy Loyal Fathers in this Case. But it seems they were none of my Lord Petre's Confessors; And yet perhaps They might too; For who knows but this Letter was writ on a Good Fryday? Since the Publishers have put no Date to it; Which 'tis like was not Omit-
ted but for some special Design, since it might otherwise, (if the Letter were real) be of great use to give his Majestie Satisfaction how near his Death he made it.

The Letter.

I having been now above five Years in Prison, and, what is more grievous to me, lain so long under a False and Injurious Calumny of an Horrid Plot and Design against your Majesties Person and Government, and am now by the Dispensation of Gods Providence called into another World, before I could by a publick Tryal make my Innocence appear. I conceiv'd it Necessary for me as an Honest Lity I owe to Truth, and my own Innocence, to make this Ensuing Protestation to your Majestie, and the whole World, That whereas Oates did late by his malitiously and illly Sworne Falsely, and did get a Commission Doctred by the Popish Prelates Paplus de Quirat, & others, to be Lieutenant General of an Army, where he pretended to be Com-
ing into England. I Didlare in the Name of the All-living God, before whole Justice, that I am shortly to Appear, That I never had any Commission directed to me, or any other person what-
soever, and do firmly believe that there was any such thing.

Observations.

1. Touching my Lord Petre's Guilt or Innocency, I woddle not; He is gone to his place. But this I will say, That the Contents of this Letter might however have had more smthers than to Call a Legal Impeachment in the Highest Court of Indicture of this Kingdom, & false and injurious Calumny.

2. The Strength of this Protestation as to us, (forhow it is in it selfe true or false, we cannot Determ.) Depend, first on the Truth of this Paper's being the Lord Petre's own handy work, which we have already Detected of several Symptomes of Forgery, and till that be better clear'd, it can be of no force at all; but only to add to the Suspition of his Guilt, if it should prove Forg'd; for Innocence never desires its Friends should invent Shams or Lies for its Reputation, tho' it self be never so much Oppres'd by Calumny. 2dly. Suppose it Real, 'T is only a Dying Romanists word in his own Case, and wherein the Reputation of his Church is highly Concern'd. And it may be he could not get an Absolution from his Ghostly Father without he sign'd this Paper; And therefore how far the same is to be Credited, any that are acquainted

with the Popish Priests Practical Dignity, and the Wicked Tyrannies and Devilish Impostures they dayly Impose on poor Dying Creatures, will soon be able to judge.

3. In this Protest, there seems a Fallacy or Equivocation in the very Words, For he speaks of Oates's having Sworn that He (the Lord Petre) received a Commission constituting him Lieutenant General of an Army, which was to come into England, and protest he never saw any such Commission; whereas I believe it will be found Oates deposed not of an Army that was to come into England, but to be raised in England; And besides, as I Remember, Oates tells us, That they call'd these Instruments from the Jesuites General, Pares. Now this Protester denies not the receiving of any Patent, Letter or Instrument from De Oates, but only a Commission, which perhaps they will now say it could not be, because Oates had no Legal Power to grant a Commission of that kind.

The Letter.

But of the Folly as well as the Falshood of the Information, the sober part of Mankind as I conceive sufficiently see the Convinced.

Observations.

This Paragraph think of a Popish Priests Conjurance, being the highest & Abiit imagina-
tions, since he will only appoint himself the
Government, & the Monarchy, & the
Justice of the Nation, but can effect nothing
but to offend his Sacred Majesty, & his Country, & to
sever his Friends, & his Justice, & to be
all round of miseries. But to him is it from
Truth? That the other men are Convinced of
the folly of this, & of Mr Oates Evidence, That
is, that the Instruments of all the Justice Acts, the
Monarchs have used to be plenary, and firm as
the Pillars of the Earth, & to Menday Truth. Whereas true lies, or the other blachmored men
cannot but obseve the Number of Calumny
and Subornation, &c. &c. Which the Popish
have set on foot to Blas. Quare, & did, & make
over abundance directed by Prophets & their
Confusion, and the destruction of the whole world
for ever Generations, as in the Case of Nero, &
Cain, &c. &c. And what need was there of such
Hellish Artifices, if their Cause didt have look-
ed Heaven and Truth, and Innocence in the
Face?

But we may rationally make Judgment of the
whole Paper by that which follows; For he that
will Avouch with the highest Affecktions one
Notorious Untruth, cannot expect to be believed
in his other Affecktions, by any that are not
Bankrupt of Reason, and too prodigal of their
Faith.

The Letter.

*And as for these Aspersions which the Ignorant
and Malicious have thrown upon the Roman Catholick Church (of which I am, and by the
Grace of God do dye a Member) As if Murther-
ing of Kings, and taking up Arms against our
Soveraigns, were an Authoriz'd Principle of that
Religion, I do knowingly affirme, There is nothing
with more Justice reflected by the Catholick Church,*

Church, as being expressly contrary to the Command of our Saviour, and Christian Doctrine; and as such I renounce and detest it, As I do all Plots and Conspiracies against your Sacred Person.

Observations.

What an Innocent Loyal parcel of Folks would this man perwade us, his Church of Rome consists of! Never, alas, was Prince Assassinated, Never Arms taken up by them against their Sovereigns upon the Account of Religion! Their Church only Excommunicates a Prince, and gives him to the Devil's service, and deposes him from his Crown, if he will not believe and do as she would have him. And then if any zealous Son of the Church shall think fit to Kill him, this is no Murthering of a King, for neither is the Prince, according to her Doctrine, any longer a King, nor the Act Murther, but doing of Justice on an Enemy to God and the Church. Nor does she allow Subjects to take up Arms against their Sovereigns, only she Absolves them from their Allegiance when she chuse meet, and thenceforward they cease to be Subjects, and their King to be their Sovereign. What Sots, what Dots, what ignorant not observing Cockcombs, does the Author of this Libel fancy us Englishmen to be? Or how could he have the impudence to ascribe this stuff to that Sagacious Majesty, who both by the Works and Perils of his Royal Grandfather; the Rebellion of the Duke Papalz against his Incomparable Father; by his own Experience, and by the said Observations, cannot but know this

for what she is this Author of merrily did? Or by man Catholic Church? Or by an Authorized Principle? If by Church, he intends the Pope, whom they call the *Church Virtual*, and whom all of their Communion are bound to obey; how many Kings has he deposed? how many Affiliations Commanded, Encouraged or Abetted, as against Queen Elizabeth, the two last Henrys of France, and King Charles the first in Ireland, where the Popes Nuncio was in the Head of the Rebels? If by Church, he understands *Councils*, acknowledged by them lawful and general, whom they call the *Church Representative*; They have Justified, approved and Commanded this Deposing Rebellions Doctrine, As the Council of *Lions* and their great *Lateran Council*, held in the year 1215, in which (if they misreckon not) there were no less than 1245. Fathers; where it was Synodically and Categorically Concluded, *The Pope might depose Kings, absolve their Subjects from their Oaths of Allegiance, and give away their Kingdoms*. If by *Authoriz'd Principle*, he means the Dictates of their Canon Law, (the Rule whereby their Church acknowledges to be governed, and holds in a manner equal to Sacred Scripture) there we find the same things asserted. If the Judgment of their most famous Divines, and Casuists in their Books, unreproved, unsentenced, uncondemned, may together with concurrent practices and attempts in Fact, be supposed to be the

Voice of their Church, they have avowed and justified all this, as is unanswerably proved by that Judicious Monument of Honour to our Protestant Church, the Reverend Bishop of Lincolns Elaborate Treatise on this Subject. Or if you would rather have the Testimony of a Professed Romanist, hear the before-named Father *Walsh* in his Preface, where amongst other lewd Principles, he instances these that follow, — That the Pope hath power to depose Princes, and absolve Subjects, and Command them to raise Arms against their Princes, so deposed, and to pursue them with Fire and Sword to death if they resist; *Authoriz'd by the Pope to Kill any Prince by the Pope Deposited or Excommunicated, Kills not a Lawful Prince, but an Usurping Tyrant, and cannot be said to Murther the Anointed of God, or to Kill his own Prince*; And that whoever out of pure zeal to the *Roman Church*, ventures himself, and dyes in the War against such a Prince, diez a True Martyr of Christ, &c. All and every one of these Tenets (saith Father *Walsh*) are maintained either in Formal or Virtual Terms not only by many of our most famous and most Classical Authors of all times, but by the *Roman Bishops themselves*.

Now if all or none of these are meant to declare to us the Sense and Principle of the *Roman Church*, (wherein our Author says this Lord dies) we must I think for ever despair of finding either what that Church is, or what it maintains.

But here again we meet with another Equivocation— Asperitions (as he calls them) thrown on the *Roman Catholic Church*, of which he knowingly affirms there is nothing more detestable in the *Catholic Church*. Very true, but according to his purpose; Such Principles are indeed detestable to the *Catholic Church*, that is, by all sincere real Members of Christ; but still 'tis as true, that nothing is more plainly vouch'd or practised by the *Apostatiz'd Politick Brotherhood* that call themselves the *Roman Church*, who are indeed Members of Anti-christ, and the Synagogue of Satan. And this our Author tamely acknowledges, by dropping there the word *Papacy*, whereon the whole Hing of the Question depended.

Nor is there any thing more absurd than his Suggestion in the following Clause; That his Church detests it as being expressly contrary to the Command of our Saviour, and Christian Doctrine; For is not his Churches denying the Cup to the Laity, forbidding Priests Marriage, Injoyning Prayer in an Unknown Tongue, and many other Tenets, as expressly contrary to the Command of our Saviour and Christian Doctrine? And yet they are not ashamed, not only to practise, but inforce them, under the highest Penalties.

Besides, Our Author makes the Lord only say, That he detests it as such; that is, As far as 'tis contrary to Christian Doctrine: But what if with the Popes, the Councils, the numerous Doctors of his Church before-mentioned, he believ'd Killing or Rising in Arms against an Excommunicated Prince, not to be Murthering of a King, or Raising Rebellion against his Sovereign, according to Christ's Command, when his (supposed

posed) Vicar requires it, and declares it lawful; Where then is the Kings Safety, or the Papists Loyalty?

The Letter.

Having thus briefly and with all Sincerity of a Dying Man Discharged my Duty; In witness where I began, and where I end, by the Grace of God to Defend Your Majesty, from all Enemies, and to Forgive Those who by their Perfidies have been Devoured to make Me appear to be One: Who am Living and Dying (as in Duty bound, &c.)

Your most Obedient

and Loyal Subject

W. Pitt

Observations.

As to the Sincerity of this Paper, the Reader may I hope by this time be better able to make a Judgment. And so I make no scruple of it, Being certain that all good Subjects will joyfully offer their Prayers to GOD, to Defend His Majesty from all His Enemies. And that they will also believe That no Papist that understands his Religion, and the true Religion, can ever be a Friend or a loyal Subject (and that when the Pope pleases) to a

~~PROTESTANT PRINCE.~~

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